## THE METROPOLITAN PULPIT.

PUBLIC UTTERANCES ON MANY THEMES. SERMONS BY THE REV. HENRY WARD BEECHER, THE REV. DR. VINCENT, THE REV. BISHOP PECK, THE REV. DR. CROSBY, THE REV. DR. SCUDDER,

Notwithstanding the unusually cold weather and the high wind which prevailed yesterday, the churches of New-York and Brooklyn were well filled. Many of the pulpits of the Methodist Episcopal churches were occupied by prominent members of the New-York and the New-York East Annual Conferences, both of which bodies are now in session. The sermons of the day, many of which are published below, were largely of a doctrinal character-treating of matters of faith and of the Interior life. The sermon by the Rev. Dr. Vincent on foreign missions, and that by the Rev. Dr. Scudder on total abstinence are marked exceptions.

THE KINGDOM OF GOD WITHIN US.

The services at Plymouth Church yesterday embraced the usual practical talk by Henry Ward Beecher, who took for the key-note of his sermon the chapter of Luke, last clause of verse 21: "For lo! the kingdom of God is within you." After referring to the frequency of this declaration in the New Testament, running like a con-tinuous thread all through it, and the truth of which was known in a different form in the Old Testament, he said that the power of God did not lie in external things, but in the internal nature of man. There was great emphasis put upon it by the Savior and by his Apostles. You will find, for instance, the Apostle, in Romans ivin, says that the kingdom of God is not meat and drink. The Jews attached a great significance to the symbolic worship of the temple, but the Apostle says the kingdom of God is not these instruments of worship, in the He'ly Ghost, and this right inward disposition is orthodoxy, put a man in any sect you please. You may set a diamond in pewter or lead, or copper or brass, or silver or gold, it is a diamond in all settings, and you put a man who has the spirit of Christ in him predomi tly into any sect-I don't care which one you call him in any of them, it is the Christ disposition that makes him approved of men and accepted of God. That as his manhood. The kingdom of God lies not cal doctrine, though it may be ministered to by these things, but it is in power. It is the mind force, the living force of the hving man. We are accustomed to hear that the kingdom of God is in the Church. I hope it is lom. The kingdom itself is in the individual; and wherever a single person has in him righteousness, joy, ce-where these distinctively Christian traits rale in him, there is the kingdom of God. In the Hebrew economy the father was the head of the family. When the father, in the more barbarous periods of the punished. The household, then, was the unit; and without saying anything on the subject the New quietly assumes that the individual is the unit in society; a each one is for himself every one shall give account of himself to God. Now, if you put your emphasis wrong you then, every one of us shall give account of himself to countability. But that is not the emphasis, "Every one shall give account of bimself to God." We are not thought of by the Lord as composite elements of the church, nor as members of a family or a nation, although we held these to be subsidiaries; but we are looked upon each as an empire, each as a kingdom. This kingdom toes not exist in men by nature. It is not a physical, heart, carried on step by step by discipline, by instruction, carried far forward in this life even, but perfec-

We have been taught that men outside the Church thout holiness; that by reason of the fall of our great ancestor we all fell, and that all of us inherited certain something-the want of rightcourness, that re not good by nature, not by nature hely. That is as true as can be. Whatever Adam had to do with it. g is certain; every man born into this life is born as empty of the kingdom of God as he can be born, cks original righteousness as he lacks original usele. He is a bundle of continesses. But we are destiitute of everything. We begin below everything, then develop step by step. Men have the same but in different proportions, so that they start clements. When you educate a man physically you are obliged to think of a thousand things, to watch over him, see what he eats, wears, and does, but there is no one central element that takes care of the rest. The same is true in the asthetic, intellectual, or social development; but when you come to the higher realm there is a central and sovereign disposition, which when it is brought into force, into power, regulates and controls. This great central element is love, of which the New Testament is seefull and the Od so empty. This element expels things that are to be expelled, just as the vital force throws our excrementations matter. It harmonizes, regulates, gives tone to the mind, so that if a man takes care of that element alone it will take care of all the rest. Without it everything is forced like the growth of flowers in Winter; with it everything is spontaneous. Without it everything is special; with it everything is systematic.

systematic.

The true work of life, then, is the development of the Divine disposition in the soul, not more for the thing itself, but for the sake of all those other things which an educating force does in a man. We do not come to this divine and dominant disposition by chance. If any man supposes that persons are born into life absolutely good, he knows but little of human nature. Some men are born far better organized than others, born with relative, advantages; but after all of that is an element the tendency to which is not born in man. No man gets it by waiting, and it does not come by accident. It is a matter of deliberate, intelligent choice. The beginnings of the kingdom of God in every man are not knowledge, nor zeal, nor conscience, nor truth—and that too without any imputations upon these things—but the true soul-force that is to recreate in every man and prepare him for Heaven, is this central disposition. If, then, you ask me to criticise by this standard the thoughts and purposes of men, I will say in regard to moraitiy, it is not a thing to be despised or inveighed against. It is an indisponsable excellence. There can be no spirituality without morality, but morality alone of itself is simply conformative to external standards. Now external standards are good and many of them admirable, nevertheless the Kingdom of God is not in these. A simple moral man is like a grape-vine failing on the ground. It is dirty and trampled upon and generally useless, but when a man is surrounded by a family he is like that grape-vine taken up and laid on a freilis. He is very proud that he covers all the trelis with his great broad body. When the season comes and you ask "Where is your fruit" it says, "Oh, I don't care much about fruit, but just look at my leaves, see how much I cover!" But what is it good for. Men think in regard to morality in just he same way: "I am a good husband, a good father, I am a nhonest man and pay my debts, I am a good neighbor, and I am living all right." Yes, in your lower nature you The true work of life, then, is the development of the

been done on the score of conscience; but I never heard of any one attaching so much importance to love. been done on the score of conscience; but I never heard of any one attaching so much importance to love.

Some men are too conscientions to work on Sunday. They go to church, and on the way home they make the remark that "our dominie is not so good as usual." Then they eat their dinner very carnesity, and afterways (it being a day of real) they sleep. When they awake they wonder if it would be an awful thing to read a newspaper. However, they compromise by taking up The Observer, which is a trap, because half of it is meant for Sunday and the other half for week-day; and when the sun goes down they have a feeling like this, "Well, haven't I stood it out pretry well to-day?" That is called growing in grace. [Lauchter.]

Is not that like cating out of empty dishes! I certainly reverse the Church and love it; but I regard it as simply a slave—my slave. I say all these thiogs are but your implements. Your work is in yourself. You are to be in such sympathy with God that he is to be enthroused within you. By this you become men. If the Bible helps you to this it is good; if not, it is a dish bottom side up.

m side up. Men and brethren, do you think I preach too much on Men and brethren, do you think I preach too much on this subject i I feel as though we are coming to a new dispensation—not to a new sect. I should abhor a seet; and if there is anything I should abhor more than all cise it would be a seet with my own name on it. What I long for is to see the churches—the Episcopal, the Lutheran, the Catholic, the Presbyterian, the Baptist, the Methodist, the Congregational, the Swedenborrian, the Universalist, the Unitarian, and all the others that I have forgotten—have the spirit of Christ so prominent within them that their characteristic quality shall be like that in a candle—not in the candlesstek, which may be gold or pewter—but the characteristic is the light, and to give light to every one in the house. Only for the day when there might be endustassm in the churches for finhting by love! Oh! for the day when the silver trampet shall throw away the brass one; when the war shall be such as Summer wages against Spring! On! for the day when men shall recognize the fact that it is not in the lower life, the physical, nor the social, nor the intellectual, but in the life that is yet higher than all those, and blossoms out from them as a blossom from the stem, that manhood stands, and church power and priestly power are found.

AN INTELLIGENT CONSCIENCE. The Rev. Joseph May at All Souts' Unitarian Chur The Rev. Joseph May of Newburyport, Mass., preached at All Souls' Church (Unitarian), Fourth-ave. and Twentieth-st., yesterday morning. His subject was Conscience for Truth, his text being, "What is Truth," John, chap. xviii, verse 38. In the course of his sermon the preacher said; We cannot tell now whether these words of Pilate were uttered derisively or despairingly. There was probably a little of both elements in his spirit But they are painfully characteristic of his time, and contain a whole history in a phrase. Pilate belonged to a nation and a civilization which were rotten to the core Religion in Greece and Rome had never connected itself with the life of the worshiper. The religion of Greece was beauty; of Rome, patriotism; but the Greek art had departed and the exglory of Greek art had departed and the exalted devotion to country which had marked ancient Rome had ceased to exist. Morais had no real existence. Gluttony and debauchery prevailed. The highest classes of society were amused with the most cruel gladiatorial shows, for the accommodation of which the Coliseum was built. But virtue was not wholly dead; some of the noblest instances of manly heroism and of womanly devotion can be gathered from the period which produced a Nero. Neither was the age without teachers of virtue. The philosophers of Greece and Rome contain probably every moral principle which we recognize to-day. Some of them ofter us noble types, of virtue in their own characters and lives. What was the prefound difficulty in the condition of the period! It was what is revealed in the Plate's response to Jesus—It was a radical skepticism, pervading all classes, as to not only the form but even the very existence of truth. The trouble was not that they could not shape to themselves intollectual propositions concerning trath, but that they could not distinguish between truth and error.

We can understand, therefore, the true secret of Christianity, which in two centuries worked such a wonderful change in the moral condition of society, not strictly because it brought truth, but because it brought belief in truth. It is of the greatest importance to inderstand the distinction. Christianity awoke the slumbering faculty of belief, and impressed men with the idea of the distinction between truth and error, and the great value of this distinction. That this proposition is correct might be shown as a matter of fact by a simple examination of the actual ideas extant in the first century of Christianity. The Christians of that aited devotion to country which had marked is correct might be shown as a matter of fact simple examination of the actual ideas extant in first century of Christianity, The Christians of age rejected none of the existing superstitions, is correct might be shown actual ideas extant in the first century of Christianity. The Christians of that age rejected none of the existing superstitions, and added many of their own; they were ignorant, and many things which they considered as elements of Christianity would to-day be relected. But these men and women lived a life of scrupulous purity and simplicity, in the midst of society which was wholly sensual, atheistic, and skeptical. They revived the best virtue of old Rome, but in a wholly different type, and finally regenerated society, overthrowing even the gladiatorial shows. The reason of this remarkable change of the character of a large portion of the population was simply the development of a scrupulous apprehension of the value and necessity of truth, of the importance of being right in one's life and creed. The Greek and Roman had no clear idea of responsibility to a higher power, of immortality and eternal punishment. His choice between truth and error was wholly an arbitrary one made by force of intellect and will. The Christian, on the other hand, felt that eternal bilss or torment awaited the result of his decision. With the idea of accombiability to a Supreme Power came an almost prefernatural apprehension—a sense of sin. No pagan ever conceived the idea of a sinner, although he recognized the criminal.

Then the fear of punishment and the hope of reward ultimately became the sense of sin. The Christian did not, perhaps, see the mere formal distinction between good and evil more clearly than the pagan; but he respected it, he believed it to be real, even if he did not underestand it. He might not have been able to answer Plate's question, "What is Truth?" but he believed an answer possible. He believed truth existed, and that it was all-important to possess it, and this led to that dogmatic tyranny from which the accient world had been free. The vitalizing power of Christianity is Faith, and it is this which overcame that victous skepticism and led men to accept truth. On the distinction

Religion convinces us that it is of importance to be right in conduct and in opinion. The teachings of the Apostics lea men to accept Immortality, the existence of God, the value of human life, together with that delusive notion of the speedy end of the world. From a condition of complete infidelity and disbelief in any-

Religion convinces us that it is of importance of the Apostes lea men to accept immertally, the existence of God, the value of points in the teachings of the Apostes lea men to accept immertally, the existence of God, the value appears and of the world. From a condition of complete infidelity and disbelief in anything, they were changed into a condition of credulity, and the Curistian caurch soon assumed an attitude of extreme dogmatism which has never wholly left it. The result was that for many centuries, during the dark ages, Christendom was plunged into eccle-istacial domination and popular mental repression, from which a strange and pootic justice caused it to be rescued by the revival of the study of ancient classics.

It is a strange and pootic justice caused it to be rescued by the revival of the study of ancient classics, and the scale of the strange and pootic justice caused it to be rescued by the revival of the study of ancient classics. The consideration of the distribution of the study of personal conviction as to truth. The Courch held, and still holds, that she is the sole repository of truth, and that all truth is contained in her decrees and creeds. The exercise of the mind on questions of truth has been systematically repressed, and the scattinent has been dissemunated that rectitude in respect to opinion consists in a passive reception of the doctrines of the Church. The result has been to undermine belief in personal responsibility. Conscience has pointed Christianity is simply the awakening and development of this second element of Christianity as that independent opinions for oneself. The rise of what is called Liberal Christianity is simply the awakening and development of this second element of the conscientions sense. It is as true an element of Christianity as the ethical sense. The whole spirit of Christianity as the ethical sense. The whole spirit of christianity as the chical sense. The whole spirit of christianity as made and the conscient of the passion of the condition of the mi

preacher said, always raised the question between them and home toissions. Partisanship is developed, and foreign missions are left, as a rule, in the minority. Many in the Church express their want of sympathy with them, and hint that charity begins at home and that it will be time to look after China and Africa, when the health and are characteristics. and that it will be time to look after China and Africa when the heathen of our own community are reformed. This seems plausible, but an examin-ation shows fallacles that will neither bear the test of Scripture nor sound worldly philosophy. There is no antagonism between the two, for the whole mission work is one work under Christ. No matter what our preferences are, or in which direction our sympathies lie, the positive command of Christ is to " Go into all the world and preach the Gospel to the whole creation.'
Into prescribes the sphere of work and its objects. The command is so plain that there can be no mistake in it. and shows the whole creation is the Church's care and the whole mission work one; therefore Christians can not be justified in withholding sympathy from any part of the work. Christians must be cosmopolitan; but while looking after the more distant objects he must not neglect those smaller spheres neare good father can always sympathize with the wretched mass of little ones in the garrets and cellars of a great city. During the war help was given to the sick soldiers of the whole Union army. not merely to those of a special State. The claims of the home field, the heathenism in our own streets, the privations of home missionaries upon our own frontiers, ought legitimately to enlarge the sphere of our sympathy toward those who are not so easily to be reached. Christ's picture of the Good Samaritan teaches the lesson that nationality is not all that should excite sympathy. The home heathen and the foreign heathen are both the ruined victims of sin. Both are calling for help, and with that parable in mind the Church cannot help, and with that parable in mind the Church cannot refuse them add. Christanity was not meant for a nation, but for the world—for every creature. The prayer. "Thy will be done on earth as it is in heaven," can hardly be rendered "Thy will be done in America only;" yet those who neglet the foreign missions would imply this, "Our Father" applies to the whole world, and a Christian can hardly be consistent if he refuse to take that fact into consideration. Christian effort must be made wherever sin is, and sin is everywhere. To take a narrower view that this is to mistake or evade Christ's intent, and impeach our own faith and the power of Christianity. To say home work is all that can be done, is to deay the power of God. From the ranks of the great religions which have appealed to the world we see the non-missionary religions stepping into the background; it is only the aggressive missionary religions which have preserved their vitality. There is no scarcily of means in the Church's hands, for God lays no work upon his Church that he does not give the means to perform; for He says, "Lo, I am with you always, even unto the of the world." The visible, tangible resources of the church's hands, for God lays no work upon his Church of Christ to-day are more than adequate to the demands of her work in all the world. Business men, however, inquire why so much money is demanded, and they have a right to know what becomes of it. Many think that foreign missionary work goes no farther than of the work. Foreign mission work means the preaching of a missionary work goes no farther than they have a right to know what becomes of it. Many think that foreign missionary work goes no farther than they have a right to know what becomes of it. Many think that foreign missionary work goes no farther than the preaching of a missionary work goes no farther than the preaching of a missionary work goes no farther than the preaching of a missionary work goes no farther than the preaching of a missionary work goes no farther than the p refuse them aid. Christianity was not meant for a na tion, but for the world-for every creature. The sary appliances of Christian civilization are costly. In China the printing press requires fonts of Chinae type, paper, ink, binding, &c., and the same work has to be done for the Arabic and the Persian tongues. Translation and printing are going on in a score of different hanguages. In Shanghai there are eight printing presses, in syriathree, and in India two. The issues of the Presbyterian Beard in foreign fields last year were over 35,000,000 pages. In Shanghai there were reported last year 240,000 volumes printed, besides tracts. Native teachers and preachers 45 to be edineated to perpetuate the work, and these require theological seminaries, colleges, professors, libraries, and apparatus. A demand is also made for medical skill, and these are added to the mission in India. In Canton the hosaital receives annually 1,000 patients, and ministers to 20,000 more outside. In Great Britain a medical missionary society has been established as a medical missionary society has been established as a medical missionary society has been established as a medical first purse. Some say the money contributed is used up in machinery. With regard to the Presbyterian Board, the cost of administration has for the last ten years been less than four per cent. Some of the missionaries receive the same salary as before the war, and whatever they receive for incidental services is tarned into the Treasury of the Board. Some of the older missionaries of China have thus given to the Board very large amounts. The foreign missionary rarely receives a bey of clothing, a donation, or a marriage fee, His saiary is his ail. The Board also utilizes autside help the Canton hospital is almost wholly supported by foreign residents in the city. Dr. Hepbura's practice it Japan costs the Board nothing, and the collect in Beirut has been built and is supported by funds independent of the Board. Many massions' presses receive payment from the Bible Society, and the Shangha presses not only support themselves, but are a source of meome to the Board. More and more this work is aiming to develop the principle of self-help among alithe people who receive its aid. The preacher then said he figures. Our commerce with the Sandwich Islands alone amounted to \$4.46,526, while the whole expenditure for foreign missions by all denominations in our country was, in 1870, \$1.533,801. The whole expenditure of the American Board for 1871 was \$420,841. The profit on the trade of the Sandwich Islands for 1871 was \$660,964—hearly half as much more. In other words, the commerce of one year with that one region which the missionary efforts of one branch of the American church opened to civilization, nearly twice pays the annual expenses of the foreign mission work of the whole American church. Again, the whole amount spent upon the Sandwich Island missions from their first establishment by the American Board is \$1,250,000. The profit of commerce with them for one year, \$660,964, is \$3 per cent of the whole cost of tringing the islanders from barbarism to Christianity. The commerce between the British possessions in Africa and the ports of New-England during the year ending June, 1871, amounted to \$2,671,913, with a profit of \$400,786. Now the whole amount expended by the American Board in real gains from Africa alone within \$20,000 as much as the American Board expended on all its foreign missions in the whole word, and probably \$75,000 more than the people of New-England gave to support the Board. But let us look at a few of the returns made by this work in other shapes. Let it be remembered that the work in foreign lands has been pursued by men of s made by this work in other shapes, it be remembered that the work in ign lands has been pursued by men of higence and culture. The nature of their duties regimer, are all largely in their debt.

Nowhere is there a more thrilling story of religious thereism and unselfish devotion than is furnished by the marrative of the labors and sufferings of the Jesuit missionaries in this country from 1634 to 1675.

There are the Norsemen-that bold, free race which set their mark deeply on Northern Europeas what we know of them, their religion, their traditions, their maxims and habits, we know through the missionaries to Jeeland in the tenth century. As respects all that goes to facilitate the free intercourse of men by the development of spoken or written language, no class of men can presume to vie with our foreign missionaries. Max Müller says that whatever is known of the dialects of savage nations is chiefly or entirely due to missionaries, and that the more successful of that class will live not only in the annals of the Church, but in the journals of learned academies.

For eighteen years David Livingstone has been threading his way through the jungles and along the rivers and up to the table lands of Africa, until, troken with

be ded spirit of subscriptions to a man homes man and homes man and right. Yes, my our lower nature you are. But where he may not be more than animals, more than social creatures, more than citizen to the more than animals, more than social creatures, more than social creatures, more than social creatures, more than citizen to the sounds of your man house and it is not the circuit of the sun is not the circuit of the sun. The paths we are to tread are not such as the stars follow. We have a ready to the control of the sun. The paths we are to tread are not such as the stars follow. We have a ready to the control of the sun. The paths we are to tread are not such as the stars follow. We have a ready to the control of the sun. The paths we are to tread are control of the sun. The paths we are to tread are control of the sun of

century on his brow and the experience of a century in his tone and tongue, giving his last charge to the nation. The promised land was theirs in actual possession; they had occupied it in peace and power for 20 years. The land flowed with milk and honey, for the Lord had blessed them. At Shilob, in the center of the country, the son f Aaron stood as God's priestly representative, and hard by Joshua, the servant of Moses, abode, the kingly representative of the Lord. These two had been slaves in Egypt, and they could contrast vividiy the present glory and prosperity of Israel with the humble and unhappy past, and could urge with feeling the nation's gratitude. Joshua summoued the elders, priests, and officers to a final interview at Shechem, where 24 years before the tribes on entering the land had sworn allegiance to God. The aged leader took a prominent place, probably upon a of his life. By his words were aroused the grateful emo tion and honest pride of his hearers in the covenant which had made them the people of the Lord. The Joshua urges them to careful obedience and watchfulness against the sin which was lying in wait to beset them. He graphically confrastasthe service of Jehovah

in the gloomy time when worldly excitement will be impossible?

Again: these gods go no further than to the gates of death. The secrets of those gates and your nearness to them are only known to God. When only a few hours are between you and them, it may be too late to find the living and the frue God. The thought of your present service will fill you with loathing and remorse on the brink of eternity. Each one of these false enjoyments will be a pant to you on your death-bed.

Finally, the whole matter of obedience to Got and preparation for eternity is a matter of individual choice. Choose you the gods whom ye will serve. A common subterrings of the soul-pressed to turn to God, is to fall back on predestination. On this theme many say, "all things are determined; I cannot after them by any act of mine." If it is right to act on this view, why do you not so act myour personal and becuniary matters I if you see a match burning on your parior carpet, why hurry to put it out I why not allow your house to be burned with all in it, yourself included, if "all things are determined I". You consider your philosophy of predestination very poor for practical use in the relations of outward life. Why make so much of it in your most important relations—those with God! If you strive to improve your worldly affairs in spite of predestination, why not in heavenly affairs! Your gross inconsistency will be clearly seen by you in eternity, and bitterly repented. God says, "I called you, and you did not obey." You can choose the true as well as the false; the service of God just as fully as that of the world. The gods you now serve are of your own choosing. Nobody forced you to choose them any more than these Christians are forced to serve God. All transcendental metaphysics cannot avail azalust the fact of conscionsness that you and I serve just what gods we choose. Do you think that God would crowd His whole Revelation with invitations to come to him if you were tied down by faith and could not come I it is a solemn power that

# THE DAY OF GRACE.

The Rev. H. M. Thompson, at Christ Church (Protestant Episcopal.)
The Rev. H. M. Thompson of Christ Church preached yesterday morning from the text, Luke, chap. xix., verses 43 and 44, relating to the downfall of Jerusalem. Describing the approach of Christ to the city and his reception by the people, the speaker said: There was an exultation of feeling among them, and it seemed to them as if Christ was about to establish the kingdom they had been looking for so long; that day had come and with it the Kingdom of the Lord over which Christ was to be an earthly ruler. And the [day had come, but not the day they dreamed of. Christ was to be King, but not the King of their fancy. Is the King, when he comes, ever the one we dream of ! The hour had come, the King was here and was reigning in triumph, but how strange the triumph, (Almost twenty centures of wreck, war, misgovernment, ignorance, and brutality, have since passed over that fairland, and this city, which was ancient and holy before the first stone of Athens was laid—this veity of peace, of God's tholy peace, type of that golden city of God, has been overthrown and ruined. The grand vision that greeted (Chrest that day was no unworthy type of the heavenly city, Rich in magnificent temples, in its streets, in its scenery and grandeur, was it not a sight to make the King's heart glad, for this was his capital? And yet the beheld the city and wept over it. Not because there He should meet His agony. Nay, when that time came no terror shook His frame, no sorrow controlled Him. He had no reason to weep for Himself. Then why should He weep? Were there any nuttering of thunder over His head, was there any terror at all to produce such an effect? Certainly not to the human eye. All was as it had been, and 50 years of prosperity and peace were still in store for Jerusalem, and still were the psalms of the priests to rise to Heaven. But far on the sight of the Son of Man streamed the Jerusalem that was to be, while perhaps the Jerusalem that might have been was mingled in his thoughts. He beheld the past and the future at once, and he wept. The very fires of the flaming city were to be almost quenched in the blood of the slaughtered people and the ruins of the strange the triumph. (Almost twenty centures of wreck, and the future at once, and he wept. The very fires of the finning city were to be almost quenched in the blood of the slaughtered people and the ruins of the city to be beheld with contempt. The knell had already begun to toil. Jerusalem's day of grace was past. It had sinned beyond repentance. It was too late. There-fore it was that Christ wept and could not speak. Jeru-salem then, as niways, was a type—a type of nations, a type of men. There are nations dead before the enemy comes to destroy them. Jerusalem was dead fifty years type of men. There are nations dead before the enemy comes to destroy them. Jerusalem was dead fifty years before she appeared so. Many men are dead long be-

done good and faithful servants; inasmuch as ye did it unto one of the least of these my brethren, ye did it unto one of the least of these my brethren, ye did it unto one. Enter ye into the loy of your Lord."

THE IMPORTANT CHOICE.

The Rev. Dr. Researd Creaby at the Fourth-are. Presbyterian Church at Fourth-ave. And Twenty-second-st., from the words, "Choose you this day whom ye will serve." (Joshua, "Choose you this day whom ye will serve." (Joshua, chap. xxiv., verse 15.) He used the following line of argument:

There was a holy irony in these words of the text. The speaker Joshua, who had begun his career over 60 years before as Israel's military here among the savase rocks of the Horeb region, was now, with the frosts of a century on his brow and the experience of a century in from it. After the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and there is no escape from the decision is made, and the coffin on the decision is made, and the coffin of the man the coffin of the man the coffin of the decision is made, and the coffin of the man the

### GOD'S GOODNESS AND GLORY

The request of Moses, found in Exodus xxxiii., and 18th verse, was the subject of Dr. S. B. Rossiter's discourse at the North Presbyterian Church in the "And he said, I beseech, shew me thy glory, and he

said, I will make all my goodness pass before thee." In

the intercession of Moses with God for the pardon and deliverance of the Israelites. It was a dialogue between God and Moses, in a fact, a narrative. They spoke face to face as friend to friend, but blessed be God, this rapt dialogue is in the form of a prayer. Moses had caught a glimpse of the mercy and severity of God-how could they be reconciled? Merciful and just, now punishing them with scathing pain, then showing them His grace, turning all the people to Hun. "Show me thy glory," and this request was granted. This intercession and revelation of God's interposition in the affairs of this world and of the inspiration of the human intellect was the first point to be reviewed. That these events could not have been prepared, or imagined, by any man of that day is proof the progress of the race and the individual man. The race in its origin had a childhood; it had to progress in maturity, and the race in its early stages, like the child has not the reasoning powers of the man. One age is not capable of doing the work that is accomplished in a succeeding age. The age in which Moses lived was utterly meapable of comprehending the ideas that were afterward understood. The Persians, who lived in the last the desired in the maintain. sinceeding age. The age in which allowers that were afterward understood. The Persians, who lived in the East, influenced them slightly. In founding their worship they had two gods, the god of dight and the god of darkness, at everlasting war with each other; the Egyptians, among whom they lived, believed in a multiplicity of gods. No philosophy ever rose to the grandeur of "Hear! O, Israel! the Lord thy God is one Lord." The Hebrews had been instructed in the unity of the God they worshiped. They adored Him as the God of Power. No man among the Hebrews had written of Got and His goodness. Secrates was the first of ancient philosophers who asserted that God could be studied in His works, and Plato called the God of Nature good, but Moses lived a thousand years before these men. Moses knew God as no other man knew him, as the Mighty Jehovah, who had rained the plagues on the Egyptians. Here was evidence of His sovereignty, but Ho was preparing Moses for a higher reveiation of Hinself when the question reached him, "Show me Thy giory." Moses could not of himself imagined these things, hence we accept the revelation not as philosophy, but the declaration of God. In the second place, goodness is an exhausted His love. There seemed an anomaly in this, We is good men in trouble and bad men ease, good in grie', bad without cloud in the sky. He led His pectirough the Red Sea, and overwheimed the host Pharaob, and after three days' marching through burning desert He permits His people to be guilty of an of moranting when a miracle would have sa sati fled with a mere exhibition of his sovereignty; his goodness and excellence alone, walking in it, ied to the highest loys, in a living service of Him in Jesus Christ. And when that glad day shall come, and the world drops on its knees, overcome by its long suffering, the exclamation will rise up, "Father, Father, we believe and we love Thee." Let us draw night to this glory. It was a proper desire of Moses to seek. It is a privilege of every child to rise in Christian experience, to catch glimpses of the glory of God. Why should we be content to live in dens and caves, when we can walk in green meadows of gladness. It should be the duty of every one to imitate the goodness of God, and if the face of Moses shone, will not a true and holy life and communion with Him give us greater knowledge of Him i We should pray and strive to reflect the goodness of God.

## THE TOTAL ABSTINENCE BATTLE. The Rev. Henry Martyn Scudder, D. D., de-

livered a sermon, last evening, in the Central Congrega-

tional Church, Brooklyn, on Temperance. He took his text from the sixth verse of ninth chapter of Acts: Lord, what wilt thou have me to do ?" He said, in part: At a critical point in the life of Paul, a light from Heaven shined round about him, and he in earnest Heaven shaned rought about 100, and a in extendence provided the medical content of the content prayer asked the question; Lord, what wilt thou have me to do! He received an answer and acted in accordance with it the rest of his life. Paul's mental attitude should be ours, whenever we are confronted by a great

you. "My business is least, it is sanctioned by law; hence it is right and respectable. Mine is an honest calling, for I do my work ander the protection of the State." Now let all men who love their State, all who wish to arrest vice and promote virtue, respond to the resolutions sent by the New York elergy. Let us demand that there shall be no more idensing of drinking saloots. In other words, let us insist on a prohibitory law constitutional? Is it not an invasion of personal rights and incretes? Robert C. Pitmas, Judge of the Superior Court of Massachusetts, has answered this in a single sentence. "Every hence rest upon the logical basis of autecedent, general prohibition, and derives its only peeu-numary value therefrom." This is very torsely stated, If means this: The issuing of licenses to sell fliquor implies a previous universal prohibition for the sale of them, If there were no such previous general prohibition is volved no license would be needed. Everybody mightwelf. But every one cannot sell. A license is needed. My I Because without a license prohibition is original, natural, universal. It expresses the normal condition of things before the enormity of license ingits introduced. The used of themses is the making of exceptions to that general condition of prohibitory law cannot be wrong. It is right in the deepest souge. Be sides this we have judicial decisions of the highest anthority regarding the right of a State to canet and enforce prohibitory statuses. (Here several opinhous were quoted.) It is not just to authorite a body of men to tempt others, as the liquor-decisers tenopt all they can. It is not just to authorite a body of men to tempt others, as the liquor-decisers tenopt all they can. It is not just to authorite a body of men to tempt others, as the liquor-decisers tenopt all they can. It is not just to authorite a body of men to tempt others, as the liquor-decisers tenopt all they can. It is not just to allow them to taffet the liquids of thomasds of suffering women and children, Juveni this chapter, said the preacher, we have an account of those generations, the national health, wealth, might, and glory, the triumpus of the church of and the salvation of countiess men, depend on or this battle. This is worth fighting for; it is the gates of helf and opening the gates of Verlly, as God liveth, we shall conquer to this

## THE SYMBOL OF AUTHORITY.

precisely adapted to my purpose. It is found in John v.,

27: "And hath given him authority to execute judge ment also because he is the Son of man." Because he is

The Rev. O. B. Frothingham preached at Lyric Hall yesterday morning to an unusually large au dience. He said, among other things: I take a text this morning because I find one that is

the Son of man; that is, because he is simply human. The Son of God was supposed to be a supernatural being while the Son of Man was only a common person like the rest of us. Authority goes with faculty; the highest faculty carries the highest authority. No idea is more deeply scated or widely spread than that of authority. who have position claim the authority to hold it. There is a general belief that the experienced should be above the inexperienced. If a perfectly good man should appear-aiman who could be charged with no wicked or unwise actions, a man firm and free-all people would be ready and willing to obey him. If a perfect king should be born, all the world would be willing to submit to his rule. We should feel that in submitting to one who consulted our wishes and did everything for the benefit of his subjects, that we were submitting to our own rule, rather than to the rule of a superior being. Some skeptic has said that every characteristic which helps to make up the human mind was only a task; conscience, a notion; and belief in food, only an antiquated whim. A man who was given to the overase of liquor said to me one day, "What is the difference between you and me! You have a taste for the spirit of rightconsness, while I have a taste for the spirit of rightconsness, while I have a taste for the spirit of alcohol. Your tastes are toward high and elevating pursuits; mine, I own, are low and degraved. But I cannot help that I was born with a longing for alcohole stimulants; the being who instilled in you that hunger for too's right-coursess cave me a taste for drink and degradation." benefit of his subjects, that we were submitting to our ity of the Biole is questioned. Those who have ing are the most willing to uphold the authority that is over them. The oppressed and overborne rabble are the most ardent upholders of a tyrannical monarchy. They have an instinctive knowledge that they are in need of governing. At the time when the Government of the United States prevented an absolute tyranny in the sin of Slavery, the pick-pockets, burglars, and loafers were among the first to upbraid her with it. The very persons the Government had been the busiest in watching were the first to raily around her in the time of danger. If we press the question of authority home, there are certain positions in life where authority is a divine right. In the family, for instance: On one side are the children, wear in body, and the trip in manable of self-government and the contraction and the children, wear in body, and the trip incample of self-government and the children was in body, and the trip incample of self-government. life where authority is a divine right. It are family, in instance: On one side are the children, weak is body, uneducated in mind, and utterly incanable of self-zow ernment; on the other side is the parent, thoroughly versed in the ways of the world, with a natural affection for his offspring, and using every method in his power to instruct the child in a manner that will cause him to command respect in after life. Here, then, is the divine authority. Without this, the child grows up to be a Bedouin, an Arab of the street. The parent may not be